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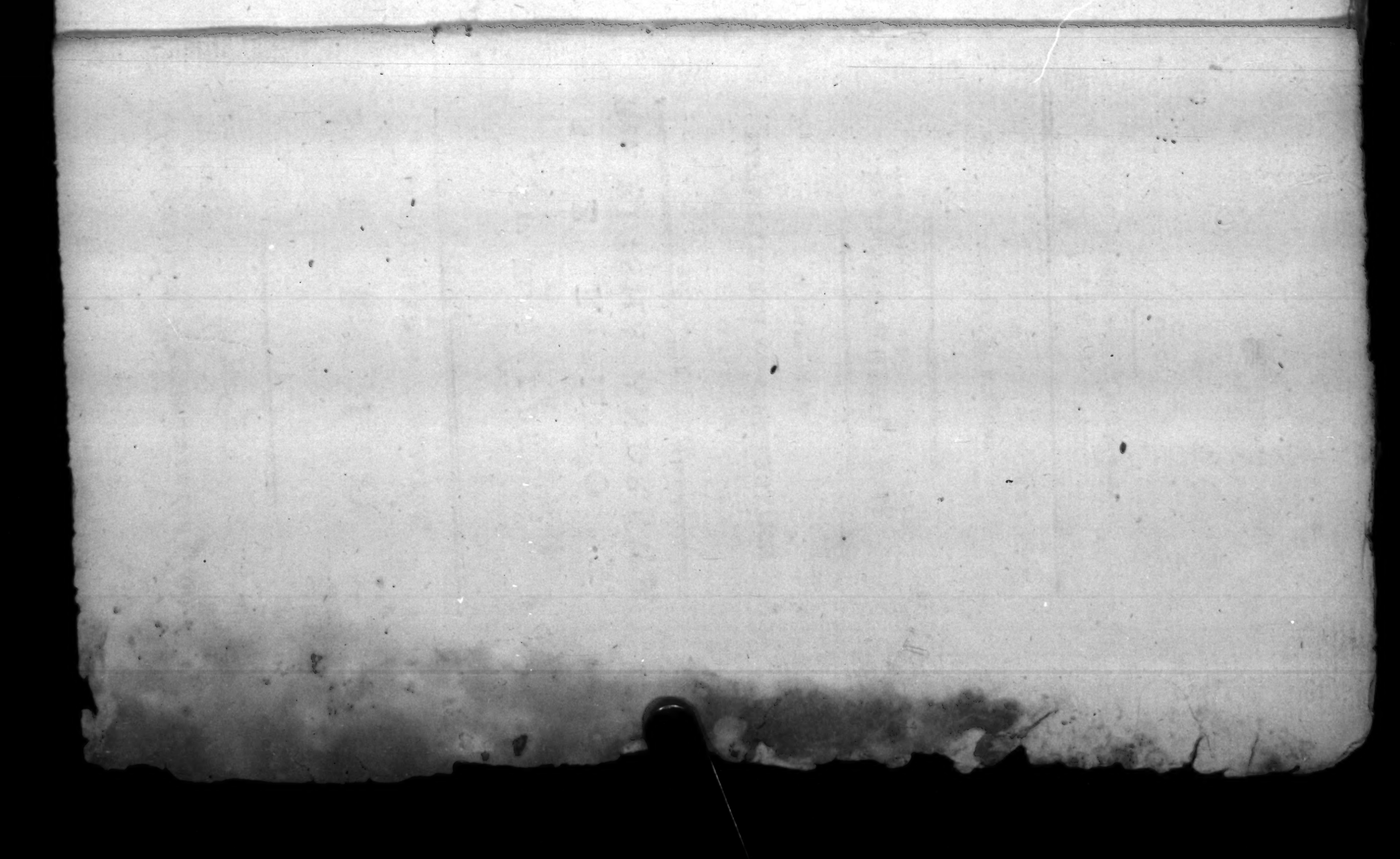
REV. MR. *BALDWIN'S*

SERMON.



The approved Workman in the Gospel Ministry.

A

SERMON,

DELIVERED AT *TEMPLETON*,

OCTOBER 16, 1800,

AT THE

INSTALLATION

OF THE

REV. ELISHA ANDREWS,

TO THE PASTORAL CARE

OF THE

BAPTIST CHURCH AND CONGREGATION

IN THAT TOWN.

BY THOMAS BALDWIN, *A. M.*

PASTOR OF THE SECOND BAPTIST CHURCH IN BOSTON.

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A

SERMON.

THE preſent occaſion exhibits a ſcene at once ſolemn and pleaſing. Solemn, becauſe intimately connected with our eternal intereſts: pleaſing, becauſe it detaches us for a few moments from the diſtracting cares of the world, and leads us to contemplate the ſublime pleaſures and felicities of religion.

The great plan of mercy, through the obedience and ſacrifice of the Son of GOD, was early revealed to our ſinful race; and the various ſacrifices under the law, and almoſt all the rites of the Moſaic economy, pointed to JESUS, the ſin-atoning Lamb.

When the way was ſufficiently prepared, and the time appointed by GOD, called "*the fullneſs of the time*, was come, he ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons." In accompliſhing this great work of our redemption, the bleſſed JESUS made his ſoul an offering for ſin. And in order to aboliſh death as a penal evil, he reſigned himſelf a priſoner to the tomb. But it was not poſſible that he ſhould be holden of it; therefore, to evince the divinity and accompliſhment of his work, he left the ſepulchre on the third day, and triumphed over all the powers of darkneſs! Aſtoniſhed angels witneſſed his reſurrection, and hailed him the conqueror of death!

The deſponding diſciples admitted, with doubtful tranſport, the tidings of the reſurrection of JESUS. To remove their fears and to ſtrengthen their faith, he ſubmitted himſelf to the moſt critical examination. He ſhewed them his hands and his feet, ſtill bearing the crimſon marks of the torturing nails; and even invited the incredulous Thomas to put his hand into his bleeding ſide. Although he frequently converſed with them after his reſurrection, upon his and their future proſpects, yet they ſeem not to have indulged in all thoſe innocent familiarities which they had enjoyed before. The ſplendours of the Godhead, now burſting through the thin veil of fleſh, awed the ſinful diſciples to a conſcious, becoming diſtance! They gazed upon him with rapturous aſtoniſhment, while he imparted the counſels of his love to them; and joy and fear roſe alternately in their breaſts, when he cheered them with his preſence, or diſappeared from their ſight.

The merciful Redeemer had, however, pardoned their cowardly ingratitude in deſerting him in the hour of his ſufferings, and employed his laſt moments on earth in giving them the moſt convincing proofs of his love. After opening their underſtandings to underſtand the Scriptures, and renewing his promiſe of the HOLY SPIRIT, he led them out as far as Bethany, and lift up his hands and bleſſed them; and while in this act of bleſſing them, he was parted from them and carried up into heaven. The gates of endleſs day ſpontaneouſly expanded to receive the King of glory. Myriads on myriads of angelic beings crowded the lofty battlements of heaven to view their returning LORD; and ſhouted with their immortal tongues his deathleſs fame through the wide expanſe!

But, my hearers, he did not now relinquiſh the great work he had been engaged in: for "when

he aſcended up on high, he led captivity captive, and gave gifts unto men. And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers, for the perfecting of the ſaints; for the work of the miniſtry; for the edifying of the body of CHRIST." We hope, dear brethren, that the man of your choice, who is this day to be ſet over you in the LORD, is one of thoſe paſtoral gifts beſtowed upon you by the great Head of the church. In this confidence we are aſſembled for the expreſs purpoſe of committing this flock of our Lord JESUS CHRIST to his ſpecial care, and to charge him with the overſight of it.

In order to encourage and animate him in the arduous work he is now entering upon; and with a view to promote his greater uſefulneſs, and your improvement in Chriſtian knowledge, a few thoughts will now be ſuggeſted from that paſſage of ſacred writ, recorded

2 TIMOTHY, ii. 15.

STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH.

THESE words were addreſſed by St. Paul to Timothy, who was his fellow-labourer and companion in the goſpel. Whether Timothy had ever a particular charge, or was only ordained to evangelize, is a matter of uncertainty. It is immaterial to our purpoſe, as the ſame duties in general were required of either.

The addreſs in the text does not ſuppoſe any remiſſneſs on the part of Timothy; but expreſſes the apoſtle's ardent deſire that he might excel in his profeſſion, and appear unto all to be "a ſcribe inſtructed unto the kingdom of heaven;" a work-

man that needed not to be aſhamed. Above all, that he might approve himſelf unto GOD.

That we may enter more fully into the ſentiments of the text, the following obſervations are propoſed to your candid conſideration.

I. That the work of the miniſtry is an appointment of GOD, deſigned to promote the beſt intereſts of mankind.

II. That ſuch as are called to this work ought to ſtudy to ſhew themſelves workmen that need not to be aſhamed.

III. That it is the indiſpenſable duty of all who have the goſpel treaſure and the care of ſouls committed to them, to ſtudy in all their conduct to approve themſelves unto GOD.

We ſhall now attempt a brief illuſtration of the foregoing particulars, and then cloſe the ſubject with the uſual addreſſes.

That the goſpel miniſtry is a divine appointment, no one who believes his Bible will attempt to deny. But in order to give force to the ſentiment, we argue,

1. From the commiſſion CHRIST gave his diſciples, and the promiſe annexed to it. "Behold, I ſend you forth as lambs among wolves." "Go ye, therefore, and teach all nations——and lo, I am with you alway, even unto the end of the world."

Now this promiſe could not poſſibly be limited to the apoſtles and firſt miniſters of the goſpel, becauſe they did not continue to the "end of the world." It therefore neceſſarily ſuppoſed a ſucceſſion in the miniſtry. This promiſe undoubtedly engaged more than what related to their own perſonal ſafety and ſupport. It was principally realized in a divine influence, which attended their preaching; and by which the goſpel was made the

power of GOD unto the ſalvation of ſuch as believed. One of the moſt happy effects, which attended the preaching of the goſpel by the apoſtles themſelves, was the moral change which it produced in them who heard it. The ſame effects ſtill follow, in a greater or leſs degree, wherever the goſpel is faithfully preached. Theſe effects are quite beyond the reach of mere human efforts, and argue, in the ſtrongeſt manner, that CHRIST continues to call labourers into his vineyard, and that his promiſe to be with them remains in full force.

Again, 2. The conduct of the apoſtles, in "ordaining elders in every church," is in point, and goes to prove the ſentiment. Correſpondent to this we find St. Paul's directions to Titus: "For this cauſe," ſaith he, "I left thee in Crete, that thou ſhouldeſt ſet in order the things that are wanting, and ordain elders in every city." Hereby intimating that there was ſomething wanting in every church, until they had an elder or paſtor ordained over them.

We add, 3. That the miniſtry is a divine appointment may be argued from Paul's addreſs to the elders of Epheſus, in which he mentions the *miniſtry he had received of the Lord JESUS.* His great concern was that he might finiſh his courſe with joy, and the miniſtry which he had received of the Lord JESUS, to teſtify the goſpel of the grace of GOD. How he was called and qualified for this work, his own words will abundantly ſhew. "I certify you, brethren," ſaith he, "that the goſpel which was preached of me is not after men; for I neither received it of man, neither was I taught it, but by the revelation of JESUS CHRIST.——But when it pleaſed GOD, who ſeparated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with

fleſh and blood;——but went into Arabia, and returned again to Damaſcus." He did not intrude himſelf into this work, but "was allowed of GOD to be put in truſt with the goſpel."

You will ſee at once the folly and danger of our running before we are ſent; and of pretending to ſpeak in the name of the LORD, when he has not ſpoken by us. You will alſo perceive, that if the Chriſtian miniſtry is of divine appointment, there is of conſequence a degree of reſpect attached to the office. Hence that injunction of Paul to the Theſſalonians: "We beſeech you, brethren, to know them who labour among you, and are over you in the LORD, and admoniſh you; and to eſteem them very highly in love for their works' ſake."

But we ſuggeſted that this benevolent appointment was not deſigned to impoſe a uſeleſs burden upon mankind, but to promote their greateſt happineſs. To illuſtrate this remark, we need only compare thoſe countries where the goſpel is enjoyed, with thoſe which ſtill lie in heatheniſh darkneſs and ignorance. And although the goſpel has had but a partial influence in thoſe countries where it has been received, yet the advantages are incalculable. In one quarter of the globe, human ſacrifices are ſtill immolated upon the altars of ſuperſtition. In another, Satan, the pretended god of this world, is worſhipped inſtead of the true GOD. And in all Pagan countries, thoſe horrid rites and practices are ſtill to be met with, which are an offence to the principles of decency, and ſhocking to every ſentiment of humanity.

Moſt of the advantages we boaſt of, above thoſe enjoyed by the rude ſavage, are to be attributed to the meliorating principles of the goſpel. Do we boaſt of a ſublimer morality, of more humanity and benevolence? It is to this ſacred ſource we

are indebted for them. I am ſenſible that infidels have ſaid much in favour of the ſufficiency of natural religion; and have endeavoured to ſhew that human reaſon, unaſſiſted by divine revelation, is fully competent to all the purpoſes of virtue and morality. But is it not abundantly evident, that all their correct notions, either of virtue or morality, are derived from that very ſyſtem which they affect to deſpiſe?* If we would examine the ſubject fairly, we muſt deſcend to thoſe dark corners of the earth, where the rays of divine revelation never ſhone: where reaſon puts forth all its energies unaſſiſted, uncontrolled. And what do we find here, after the long lapſe of fifty-eight centuries? Why here we behold reaſon enthroned in ſubſtantial darkneſs; making, however, ſome feeble efforts to burſt through the rayleſs void in queſt of the Divinity. But after wearying herſelf in vain in ſearching the wide field of nature, ſhe ſits down contented before "an altar with this inſcription, TO THE UNKNOWN GOD." Here we behold, alſo, the moſt atrocious crimes ſanctioned by law, and even rendered reſpectable by ancient cuſtom. And ſhould the unhappy culprit have his feelings awakened, and his blood-ſtained crimes ſet in order before him, he can find no ſubſtantial ground on which he may build the hope of a pardon; therefore, as his laſt refuge, he plunges headlong into the dark abyſs of annihilation!

Hence you ſee, my brethren, how much our preſent and future happineſs depends on that ſyſtem of religion, which it is the profeſſed object of the goſpel miniſtry to propagate and defend. All our future proſpects are embarked upon this bottom. Give up this, and we may well make the fruitleſs inquiry, "To whom ſhall we go?" What

* In this they imitate the clown, who, happening to blunder in the dark, exclaimed, "If the ſun would ſhine in the night we ſhould be obliged to it; but we have light enough in the day without it."

ground ſhall we take, that will afford us more comfort and ſafety?

But I proceed to the

II. Head of diſcourſe, which was to ſhew, That ſuch as are called to this work ought to ſtudy to ſhew themſelves workmen that need not to be aſhamed.

It is to be preſumed that every man, of whatever profeſſion, would wiſh to be thought a workman at his buſineſs. But how many there are of all profeſſions, who are undeſerving of the appellation. And it muſt be acknowledged there are *quacks* and *impoſtors* in divinity as well as in phyſic.

In order that a man ſhould become a workman at any kind of buſineſs or profeſſion, he muſt have a genius or aptneſs for it. Hence one very neceſſary qualification in thoſe who preach the goſpel, is, that they be "apt to teach." Every miniſter ought indeed to be thoroughly acquainted with his buſineſs; to have his head and heart taken up with it; to have the ſyſtem, in all its various parts, well digeſted in his own mind. Hence that prohibition by St. Paul, "*Not a novice;*" not a young beginner, one newly converted to the faith, "leſt being lifted up with pride, he ſhould fall into condemnation."

But the workmanſhip of a preacher conſiſts principally in his *dividing the word of truth aright.* The word tranſlated *dividing*, is derived from a Greek word* which ſignifies to *cut*, or *cut out.* It is not ſo eaſy to determine what the apoſtle alluded to. We ſhall leave expoſitors to their own conjectures upon it, and endeavour to give what appears to be the moſt obvious ſenſe of the expreſſion.

* *Orthotomounta.*

In dividing the word of truth, may we not ſuppoſe the following things to be intended: i. e.

1. That he who preaches the goſpel ought to have clear and comprehenſive views of the ſyſtem, ſo as to diſtinguiſh its various parts and properties: particularly between law and goſpel, grace and works, precept and promiſe. Theſe are diſtinct in their nature, and convey diſtinct ideas to the mind. But where they are blended and confounded by the preacher, they are likely to be miſunderſtood and miſapplied by the hearers. Moſt teachers talk of grace and good works; but it is of great importance to have them placed in their proper order. To ſuppoſe that good works, either done or foreſeen to be done, are the cauſe or the occaſion of the beſtowment of grace, is placing the effect for the cauſe; and muſt be conſidered as directly oppoſite to that grace which is reckoned "to him that worketh not, but believeth on him that juſtifieth the ungodly."

Again, 2. To divide the word of truth aright may alſo have reference to the method or arrangement made uſe of by the preacher in his ſubjects. This muſt at all times be a matter of judgment, as no general rules will apply; it therefore ſhews much of the ſkill of the preacher.

Proper arrangement greatly aſſiſts the ſpeaker as well as the hearers. For if there be a want of propriety and perſpicuity in the method, it will be extremely difficult to make the diſcourſe appear conſiſtent. In opening and explaining the ſacred text, it is of primary importance to underſtand the ſcope and deſign of the inſpired writer; and whenever we depart from that, the hearers ought to have notice of it, ſo that they may judge of the propriety of our applications. We obſerve,

3. That by dividing the word of truth aright, may be underſtood a judicious choice and application of ſubjects to particular occaſions. "There is a time to weep and a time to rejoice;" and the Scriptures abound with an infinite variety, admirably adapted to theſe and all other occaſions. Some preachers are peculiarly happy in chooſing and adapting their diſcourſes to the particular ſituations of their people. Where this is neglected, their diſcourſes will be leſs profitable, if they do not become ſtale and diſguſting. "Know the ſtate of thy flock," is a wiſe premonition to a ſpiritual ſhepherd. And certainly his intereſt in their happineſs will lead him to ſeek all opportunities and occaſions of doing them good. He ought not, however, to be too pointed and perſonal in his applications. Subjects which imply cenſure ought to be choſen with great caution, and treated with much prudence and candour. If we affront an audience by any injudicious remarks upon thoſe little frivolities, which will occur in all ſocieties, we deprive ourſelves of the pleaſure of doing them good. On the other hand, we are in danger, from the fear of offending particular characters, of becoming too general. It ſhows the ſkilful workman to know when to ſpeak and when to forbear. Happy indeed is the man, who can with propriety adopt the language of the prophet, "The Lord GOD hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that is weary."

We obſerve, 4. That one of the moſt important diviſions of truth, in the preacher's view, is, to divide and apply it according to men's moral characters. We are not at liberty to apply indiſcriminately the precious promiſes of the goſpel, nor to give that which is holy to unbelievers. There are, probably, in all our congregations, believers and unbelievers, ſaints and ſinners. If the

word be properly divided, it will apply itſelf to each according to their ſeveral characters and circumſtances.

Miniſters are called ſtewards; and if faithful ones, they will give their houſehold meat in due ſeaſon. They will be very careful to divide to them according to their various circumſtances. What would you think of the phyſician, who ſhould apply indiſcriminately the ſame medicine in all caſes?—You would undoubtedly pronounce him an intolerable impoſtor; and might very rationally conclude he would kill as many as he would cure. Will not this apply fairly to the unſkilful teacher, who does not make a proper diviſion of the word? And are not the ſouls of men in as much danger in the latter caſe, as their bodies would be in the former? Moſt certainly they are. Will not ſuch a teacher have great occaſion for ſhame in the ſolemn day of accounts, when he ſhall ſee many, to whom he had been crying peace, peace, loſt forever? The LORD make us faithful and ſkilful in dividing the word of truth, ſo that the blood of ſouls may not be found in our ſkirts!

We come now to the

III. And laſt head of diſcourſe, which was to ſhew, That it is the indiſpenſable duty of all who have the goſpel treaſure and the care of immortal ſouls committed to them, to ſtudy in all their conduct to ſhew themſelves approved unto GOD.

Several things are neceſſary in order to this: as, 1. *Sincerity of heart.* "GOD requireth truth in the inward part." One that is not a ſincere Chriſtian can never approve himſelf to GOD as a teacher of Chriſtianity. When our LORD charged Peter to feed his ſheep and lambs, he firſt interrogated him with regard to his love to him. "*Simon, ſon of Jonas, loveſt thou me?*" was thrice addreſſed to him; and he had to anſwer it to one, who had a perfect

knowledge of his heart. Had he been unable to have anſwered it in the affirmative, it is not likely the great Shepherd would have committed the care of his ſheep and lambs to him. Peter never forgot this ſolemn charge. Hence in one of his epiſtles he moſt fervently exhorts his brethren in the miniſtry: "The elders which are among you (ſaith he) I exhort, who am alſo an elder,——*Feed the flock of* GOD which is among; taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind." That is, not conſtrained to it by the low motives of obtaining a living, much leſs for the baſe purpoſe of enriching yourſelves; but willingly, from the love you bear to your Maſter, and to the ſouls of men.

2. It is not enough that a miniſter be influenced by proper motives in engaging in this work; but in order to approve himſelf unto GOD, he muſt be *diligent and faithful* in the diſcharge of it. He muſt *ſtudy* much with a view to enrich his mind, ſo that he may bring out of the goſpel "treaſure things new and old." St. Paul's charge to Timothy is in point: "Till I come (ſaith he) give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee,——meditate upon theſe things, give thyſelf wholly to them, that thy profiting may appear to all."

In order that a miniſter devote himſelf wholly to the ſervice of his people, it will be neceſſary that they make ſuitable proviſion for his comfortable ſupport. Should this be neglected, a conſiderable part of his time, which ought to be ſpent in ſtudying, and in viſiting his flock, will be unavoidably taken up in providing for the numerous wants of his family. In this way they would deprive themſelves of much of his uſefulneſs.

A generous people will not content themſelves with knowing that their miniſter does not abſo-

lutely ſuffer; but they will wiſh to render his ſituation as free from embarraſſment as poſſible. It will be a pleaſure to them to ſee him appear reſpectable in his circumſtances as well as in his deportment.

One very commendable ornamental qualification in a miniſter, is, that he be given to "*hoſpitality.*" But how often muſt his feelings be wounded, if he poſſeſs this amiable temper, and have it not in his power to act it out. His public character will afford him more frequent opportunities for the exerciſe of this heavenly diſpoſition, than what will fall within the ſphere of his common brethren.

In ſtudying to approve himſelf unto GOD, the moral improvement of his people will be the great object of his concern. He will realize that he watches for ſouls, as one that muſt give account at the laſt day. Hence he will feel concerned, not ſo much for his own honour, as for that of his Maſter. He will not preach "himſelf, but CHRIST JESUS the Lord;" and will at all times conſider himſelf "their ſervant for JESUS' ſake."

I add, in the 3d. and laſt place, That in order to "approve himſelf unto GOD, as a workman that needeth not to be aſhamed," he muſt *continue in his work with a perſevering fidelity.* No man, who hath put his hand to the goſpel plough, ought without very ſufficient reaſons to look back.

Diſcouragements and difficulties he may expect to meet with in diſcharging his truſt; but if his heart be properly attached to his work, he will ſay with the apoſtle, "None of theſe things move me, neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord JESUS CHRIST." He muſt not, for fear of offending his hearers, keep back any thing that might be profitable to them,

or upon any pretence ſhun to declare the whole counſel of GOD.

Thoſe peculiar doctrines, which tend moſt effectually to abaſe the pride of the human heart, and to exalt the glory of the Redeemer's grace, will form the general character of his preaching. This ſolemn injunction of the exalted Saviour will have a proper influence upon his mind: "Be thou faithful unto death, and I will give thee a crown of life." He will ſedulouſly improve the talents which GOD has given him, in teaching and inſtructing his people, both "publickly and from houſe to houſe; teſtifying to all, repentance toward GOD, and faith toward our Lord JESUS CHRIST."

In adminiſtering the ſpecial ordinances of the goſpel, he will endeavour to conform his practice entirely to the primitive inſtitutions; and will conſider the ſmalleſt known departure from them as an impeachment of the wiſdom of the Lawgiver. It will afford him much pleaſure to be able to ſay with the apoſtle, "Now I praiſe you, brethren, that you——keep the ordinances as I delivered them unto you."

He will endeavour alſo faithfully to maintain the diſcipline of GOD's houſe. In this, he will know no man after the fleſh. He will not reſpect the perſons of the rich, nor turn away the cauſe of the poor and needy. He will carefully diſtinguiſh the precious from the vile; and will as far as poſſible "diſcern between the righteous and the wicked; between him that ſerveth GOD, and him that ſerveth him not." In fine:—In the whole of his conduct and deportment, he will be greatly ſolicitous to "approve himſelf unto GOD;" and alſo to be "an example to the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity." He will be willing to "ſpend and be ſpent", in the

cauſe of his Maſter, and for the good of precious ſouls; hoping that he may at laſt preſent each one committed to his care perfect in CHRIST JESUS. And that he may then, with his dear flock, be approved and accepted through the merits of a Saviour.

The preceding remarks are particularly applicable to our Brother who is this day to be placed as a watchman on the walls of this part of Zion. To him, therefore, I now turn my addreſs.

MY DEAR BROTHER,

YOU are now to be veſted with the paſtoral office over this flock of our Lord JESUS CHRIST. We are about to commit theſe ſheep and theſe lambs to your care. To the great Head of the church you muſt ere long give account how you diſcharge this important truſt.

Take then, my Brother, this dear flock, and direct and lead them, as an under ſhepherd, into the green paſtures of goſpel truth, and invite them to the wells of ſalvation for living water. Remember that it is "the goſpel of the grace of GOD" which you are called to "teſtify." "Determine, therefore, to know nothing," comparatively, among your people, "ſave JESUS CHRIST and him crucified." Think it not ſtrange if the preaching of the *croſs* ſhould be counted fooliſhneſs by them who believe not. You know that it is the power of GOD to them who are ſaved.

In diſcharging the various duties of your ſtation, you will find abundant opportunity for the exerciſe of all the Chriſtian graces. You will need much of that meekneſs of wiſdom, which was ſo conſpicuouſly diſplayed in the life of the bleſſed JESUS. Take him for your example. Set the LORD always

before you. And remember that you may be called to paſs through evil report as well as good. Some circumſtances may occur, which no human caution can avoid, which may place you in a ſituation where your firmneſs and patience may be fully tried. The mere want of ſucceſs in your miniſtry may greatly depreſs your ſpirits. You may be ready to conclude that you labour in vain, and ſpend your ſtrength for naught. But remember, my Brother, that thoſe who ſow in tears, ſhall ere long reap in joy; for "the precious ſeed can ne'er be loſt."

As a ſtimulus to duty, may you often reflect upon that amazing love, which firſt took you from the world's wild maze, and brought you to rejoice in the character of GOD; which beſtowed upon you both gifts and grace, and "bid you go and ſtand in the temple, and ſpeak unto the people all the words of this life." How great the honour in being allowed of GOD to be put in truſt with the goſpel, and of being workers together with him. How unſpeakable the pleaſure in being employed as the inſtruments in building up his cauſe, and of winning ſouls to CHRIST! Could you endure the thought, that one of theſe precious ſouls ſhould be loſt through your neglect? Surely not. Be encouraged then, dear Brother, to ſpeak with all boldneſs the things which concern the Lord JESUS. And endeavour ſo to live, and ſo to preach, as that the "miniſtry may not be blamed." And may "the GOD of peace, who brought again from the dead our Lord JESUS, that great Shepherd of the ſheep, through the blood of the everlaſting covenant, make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight." The LORD grant, that you may be made a long and rich bleſſing to this people. And may you have many, very many, of theſe dear youth added to the ſeals of your miniſtry, to

be your joy and crown of rejoicing in the day of the Lord JESUS. May you then hear the approving ſentence of your Judge, "Well done, thou good and faithful ſervant, enter thou into the joy of thy LORD."

This Church and Congregation will now indulge me in a few words of addreſs to them.

DEAR BRETHREN AND FRIENDS,

WE ſincerely congratulate you upon the preſent occaſion. The proſpect you now have of enjoying ſtatedly the goſpel and its precious ordinances, cauſes our hearts to rejoice with you. The good order and harmony which have ſubſiſted among you, during the long period in which you have been deſtitute of a ſtated miniſtry, evinces to us the genuine operation of the principles of that religion which you have profeſſed. We doubt not, but amidſt all the trials and diſcouragements you have been called to paſs through, it has been your conſtant prayer to GOD to ſend you one to go before you, and to break the bread of life to you and to your children. We truſt your prayers have been heard and graciouſly anſwered. And you this day, brethren, "behold the man!"

Your entire agreement in the choice of Mr. ANDREWS, in concurrence with the wiſhes of the ſociety, gives us much reaſon to hope, that the connexion now forming will be laſting, and mutually happy. Whilſt we encourage and charge him to be faithful to you, we truſt you will not be wanting to him. He will need your prayers, your candour, and every friendly aſſiſtance you can afford him. You will conſider the burden of care which will naturally lie on him, and endeavour not to increaſe it unneceſſarily. Being fully perſuaded of the ſincerity of his motives in labouring with you,

you will tenderly mark his imperfections; remembering that he is a "man of like paſſions with yourſelves," and "compaſſed about with infirmities."

As your advantages for improvement are increaſing, ſo may your love to the Redeemer and to one another increaſe. May you long know, by happy experience, "how good, and how pleaſant it is for brethren to dwell together in unity. It is as the dew that deſcendeth on the mountains of Zion." And may "the LORD *here* command the bleſſing, even life for evermore."

In concluding this diſcourſe, this reſpectable audience will ſuffer the word of exhortation. Be perſuaded, my dear friends, to think ſeriouſly upon the importance of religion. Remember it is the only foundation of our ſpiritual and eternal hopes. This is the *one thing needful*. Neglect religion, and you neglect all that can make you divinely happy. Tranſitory ſcenes, however they may impreſs you from their being preſent and viſible, will ſoon give way to thoſe, which, though unſeen, are immutable and eternal. "Behold, now is the accepted time; behold, now is the day of ſalvation." "The coming of the Son of Man draweth nigh." And how inexpreſſibly wretched will all thoſe be, who ſhall be found impenitent at his appearing! GOD grant that you may know the things which concern your everlaſting peace, and obtain mercy through JESUS CHRIST, to whom be glory forever and ever,

A M E N.

THE

CHARGE.

BY THE

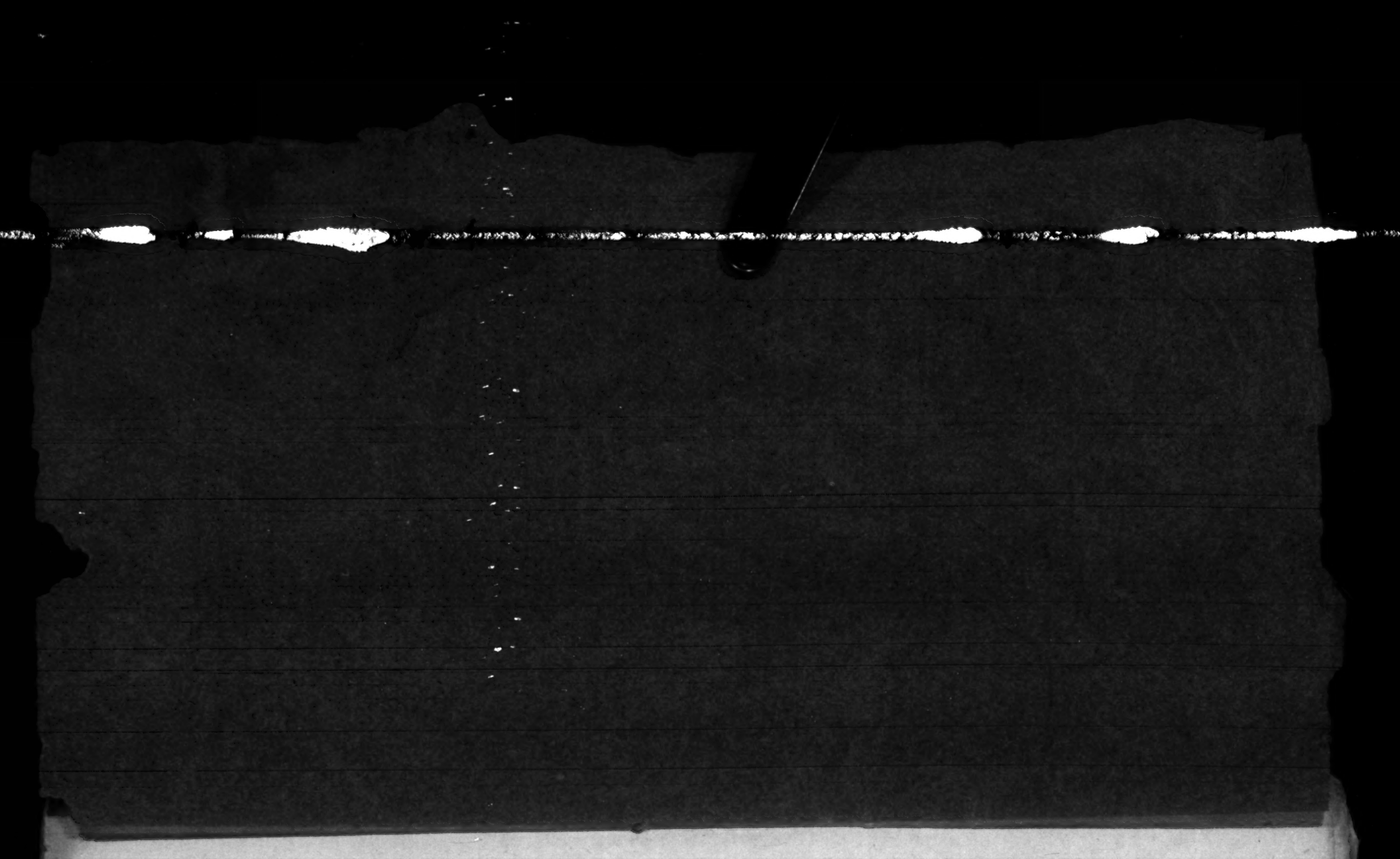
REV. GEORGE ROBERTSON.

THE part assigned me by the Council, in the transactions of this day, is to give you the Charge. And now, my dear Brother, having prayed with laying on of hands, according to sacred rule, in imitation of apostolic practice, "I charge thee before GOD, and the Lord JESUS CHRIST, who shall judge the quick and the dead at his appearing and kingdom, Preach the word; be instant in season and out of season; exhort, reprove, rebuke, with all long suffering and doctrine."

Lay before your hearers the total depravity of the human heart. Tell them that every moral exercise of the unrenewed heart is a violation of GOD's holy law; that by that law they stand condemned as transgressors. Describe their character and situation as GOD's word describes them. In your doctrine bring into view the complete atonement made by JESUS CHRIST. Tell your hearers that he has magnified the law and made it honourable; that he has finished transgression, and made an end of sin; that he has brought in everlasting righteousness, opening a way in which GOD can consistently have mercy on whom he will have mercy. Insist on the necessity of regeneration. Point your hearers to the influence by which this change is effected. Let them know that it is divine, and that the effects are repentance, faith, love, joy in the HOLY GHOST, and subjection to the Lord JESUS CHRIST. Preach the doctrine of the cross, and every doctrine which is according to godliness. Declare the whole counsel of GOD. Preach these doctrines under the influence of universal benevolence.

Live the religion you preach. Remember that a goſpel miniſter muſt be blameleſs, ſober, of good behaviour, and given to hoſpitality. Adminiſter, to the proper ſubjects, the ſpecial ordinances of the New Teſtament. Ordain others to the ſacred office, upon a clear evidence of their call to the work; but lay hands ſuddenly on no man. Viſit the ſick, know the ſtate of the flock to which you miniſter. Regard the poor as well as the rich. Let impartiality mark all your conduct.

As this is the flock of your particular charge, here principally beſtow your labours. In the faithful diſcharge of your duty, you will meet with much oppoſition from the world, the fleſh and the devil. But be not diſmayed. Give yourſelf to reading, meditation and prayer. Give yourſelf wholly to theſe things. Study to ſhew yourſelf approved unto GOD, a workman that needeth not to be aſhamed, rightly dividing the word of truth. Make the word of GOD not only your ſtudy, but the rule of your faith and practice. Finally, my Brother, take heed to yourſelf and to your doctrine. Remember that it is required of a ſteward that a man be found faithful. My fellow-labourer in the kingdom and patience of our LORD, be faithful to your GOD, your conſcience, and the ſouls of them for whom you watch. Be careful to rid yourſelf of the blood of ſouls.

Be an example to the flock in word, in charity, in faith, and in purity. If you do theſe things, you ſhall be a good miniſter of JESUS CHRIST, nouriſhed up in the words of faith and good doctrine, whereunto you have already attained. May the great Head of the church ſupport you by his power, direct you by his wiſdom, and cauſe you ever to rejoice in his goodneſs.

A M E N.